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finally by the natural situation and by the growth of the city itself. It is the business of the city planner to understand and deal with these natural forces, which determine the expansion of cities, in order to control and direct them. This book is first of all an attempt to bring together into the perspective of a single volume the experience which we have gained in regard to the natural history of cities. It seeks at the same time to indicate the bearing of this general knowledge upon the technical and administrative problems created by the efforts of the municipalities to direct and control their own development.

This is a large subject and one that tends to become increasingly important as, in the progress of our knowledge, the city plan is seen to be complicated with all the other problems, administrative, political, and moral, of modern city life. The municipal planner, who is expected to be an expert on land values, to understand the housing problem, and to be able to give expert advice on the land policy of the community—considering the intimate connection of this latter with problems of poverty, overcrowding, vice, and crime—must be something more than an architect or an engineer, as we have been accustomed to think of these professions in the past.

The present volume has the merit of presenting the subject in a large, luminous, and at the same time simple and practical way. Although it deals with the problem from the technical and engineering point of view, it is less a book for the expert than for the general reader. It is, in fact, such a book as any student of municipal problems and of city life would be interested in and would profit by reading.

ROBERT E. PARK

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The Psychology of Religious Experience. By GEORGE A. COE.
Chicago: The University of Chicago Press, 1917. Pp. xv+365.

This work is intended primarily as a handbook in the subject. It affords a comprehensive survey of the literature and the points of view of different investigators. Ample, well-classified bibliographies are provided, and the extent of these gives an impressive indication of the rapid development of the subject since the first publications in 1900. Students of the social sciences as well as those especially interested in religion will find this book of great value.

The author frankly states his own position; not only that he is of the social-functional type of psychologist, but also that he is a Christian and an active member of a church. He maintains that the scientific

quality of his studies is enhanced by this sympathetic participation in the experiences with which he deals. He rejects both dogmatism and mysticism and applies the critical methods of general psychology under the prevailing hypothesis of the evolution of mind and society. No phenomena of religious experience can rightly claim exemption from such inquiry, and several of the supposedly exceptional experiences already have been analyzed and classified.

Emphasis upon personal self-realization as the most fundamental aspect of social relations is a prominent feature of this study. Society is defined as "persons communicating their desires and purposes to one another, and thereby co-operating with or opposing one another." The central problems are those of values; for example: What do men value? How are the values related to each other? In what order and by what method do valuations evolve?

The anthropological data are briefly treated in chapters on racial beginnings, the genesis of the idea of God, religion and the religions. In the discussion of religious leaders the successive types are presented under the terms shaman, priest, and prophet. The subject of conversion is also given small space here as compared with earlier works by the same author.

It is notable that religion is regarded, not as a merely conservative interest, but as achieving discovery and revaluing values. The great prophets displayed inventive initiative and constructive genius. Religion survives its particular doctrines and carries in itself a ceaseless conflict just as science does. "Science resists science just as a religion resists religion." Religion is everywhere viewed as organically bound up with the common social life and as moving forward with it. It is predicted that human nature will go on building its ideal personal-social worlds and transforming the thought of God "as an expression of the depth and the height of social experience and social aspiration."

EDWARD SCRIBNER AMES

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The Education of the Ne'er-Do-Well. By WILLIAM H. DOOLEY.
Boston: Houghton Mifflin Co., 1916. Pp. xii+164. \$0.60.

The ne'er-do-well is not a pauper, necessarily, though he is in a position to become one. The ne'er-do-wells, here considered, are the children of the schools who drop out of school early or pursue the later years of the elementary grades perfunctorily. The schools, as constituted, are constructed for "abstract-minded" children and are not